

that is to be thankful to God and his Son for doing for us the very things we can not do for ourselves. How often do we pause in the midst of life's great and small comforts to thank the giver of all good? Let me relate an interesting anecdote related by the *Jugend Freunde*, of King Alphonso X, surnamed "the wise," who succeeded to the throne of Leon and Castile in the year 1252. On learning that his boy servants neglected to ask the divine blessing before partaking of their daily meals, he was deeply grieved, and sought diligently to point out to them the evil of this omission. At length he succeeded in finding a plan. He invited the boys of his court to dine with him. A bountiful repast was spread and when they were all assembled around the table the king gave a signal that all was in readiness for them to begin. They with one accord enjoyed the rich feast, but not one remembered to ask God's blessing on his food. Just then, unexpectedly to the thoughtless guests, entered a poor, ragged beggar, who, very uncere- moniously seated himself at the royal table and ate and drank undisturbed, to his heart's content. Surprise and astonish- ment were depicted on every countenance. The boys looked first at the king, then gazed upon the audacious intruder, ex- pecting every moment that his royal maj- esty would give orders to have him re- moved from the table. Alphonso, how- ever, kept silence; while the beggar, un- abashed by the presence of royalty ate all he desired. When his hunger and thirst were appeased he rose, and, without a word of thanks departed from the palace.

"What a despicable, mean fellow," cried one of the boys.

Calmly the good king arose, and with much earnestness said, "boys, bolder and more audacious, and unthankful than this beggar have you all been. You have all set down to a table loaded with the boun- ty of your Heavenly Father, and did not thank him nor ask his blessing. You can see now for yourself how much it must displease God to not even as much as re- ceive thanks for all his goodness and blessings.

May we all learn a lesson from this, as no doubt those boys did in their time. Paul said, "Be ye thankful for all things," and we *can* if we will. And many more things we *can* do if our hearts are right toward God, and our hands are willing to take hold of *whatever we may find for them to do*. May the Lord help us to be as faithful servants, pleasing our Master in all things.

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STUDY to know your own heart.

LET US HAVE PEACE.

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When all that we read of Christ and his mission upon earth is summed up, it amounts to just this; "He died for the peace of earth, the peace of heaven, the peace of man, the peace of brutes. Isa. 11: 6-9. Peace, peace, peace was the theme of his preaching and the burden of his prayers.

If this grand mission of the Son of God should prove a failure in any case, where shall the sin rest? Man made in the im- age and likeness of God, capable of ex- ploring the depths of the earth and the heights of the heavens; of measuring the distances of the planets and their revolu- tions, and calculating their relative size and density,—this highly favored creature, the crowning glory of creation, is the love obstacle to universal and eternal peace, and must take the momentous responsibil- ity wherever failure exists.

As heaven was prepared (created) for those who love God and obey his behests, so also hell was prepared for those who hate peace and obey not God. Every day of the year our ears are surfeited with the news of war, strife, and carnage. While the dumb brutes are in comparative peace the world over, and when within sight and hearing of the slaughter and car- nage among humans, are horrified at the sight and sound. Coming nearer home we find the same spirit at work in neighbor- hoods, in families and in churches; broth- er arrayed against brother, sister against sister, daughter against mother and father, husband against wife and so on to the end of the list.

Suppose we stop and think a moment and consider what may be the final result of it all. What estimate will God put up- on our conduct, when he sees us spurn the benefits of the redemption made by the sacrifice of his own son for an eternal peace? When he sees us crucifying his son afresh and putting him to open shame. When he again feels the nails piercing his flesh. Will he cry to the father, "Father forgive them for they know not what they do?" No, he will not, for they are not ignorant, for they have all been taught of God. "He that knoweth to do good and doeth it not, to him it is sin." Here let me digress a little from my subject. You will please notice that the text says, "He that knoweth to do good and doeth it not." The popular idea of the christian obligation seems to be, to merely refrain from doing evil, to be a passive professor of religion, so far as regards doing good to others. I will venture the assertion that such religion will not take any one to heaven. We are required to *do good*, and we all have

the opportunity in some measure. But to return to my subject; strife among the professed followers of the Prince of Peace is one of the most lamentable things that we have to contend with in the church,— one of the most inconsistent conditions that can possibly exist in the church, and one that, more than all other, grieves the hearts of the faithful and hinders the pro- gress of the Gospel among the people and consequently the salvation of precious souls for whom Christ died. Here we are brought face to face with the awful res- ponsibility incurred by those who are guilty of disturbing the peace of the church. Far better would it be for us to suffer the loss of all thing than jeopardize our hope of heaven.

If we live in the spirit, let us also walk in the spirit. The fruit of the spirit is life, joy, peace, longsuffering, gentleness, goodness, faith, etc. It is sometimes said that we are not under obligations to forgive those who trespass against us, un- less they ask us to do so. I question the correctness of that position. Christ com- mands, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive your tresspasses. But if ye do not forgive, neither will your Father forgive your tresspasses." Mark 11: 24, 25. We hear it said that to be a Christian is to be Christ like. And Paul says, "While we were yet sinners Christ died for us," and "When we were enemies we were recon- ciled to God by the death of his son." Rom. 5: 8-10.

Here we have set before us the example of the Father and son. The Father sacri- fices his own beloved son as a propitiation for our sins when we were yet in rebellion against him; Christ in obedience to the will of the Father meekly lays down his own life while we were yet sinners to reconcile us to God. For the peace of the church, for the glory of God, for the salvation of others as well as our own souls, let us confess our faults one to another, and let each strive to be first in confessing his faults and forgiving his offending brother. Then shall the peace that passeth under- standing soon reign in the church. Let us take no offense unless we believe that offense was intended. When it is clear that offence was intended, then let us fol- low the law of Christ as given in Matt. 18.

If I do what I may in earnest, I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth stain from the white of one snowdrop—such be my am- bition!—George Macdonald.